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A
DISCOURSE
CONCERNING
CONSCIENCE.

WITH AN
APPENDIX

Occasioned by the Death of the Reverend

Dr. *GRANDORGE*,

Late Prebendary of *Canterbury*, and Chaplain to
the Right Honourable the late Earl of *THANET*.

A
SERMON
Preach'd in the
CATHEDRAL-CHURCH
OF
CANTERBURY,
FEB. 1. 1729-30.

By *R. BLOMER*, D. D.
Prebendary of *Canterbury*.

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DISCOURSE
CONSCIENCE

APPENDIX

DR. GRAYNDORGE



SERMON

CANTERBURY

By R. BLOOMER, D.D.

Rectory of Canterbury

LONDON

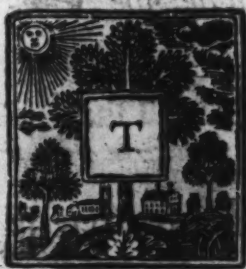
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I Epist. JOHN iii. Ver. 20, 21.

*For if our Heart condemn us; God
is greater than our Heart, and
knoweth all Things.*

*Beloved, if our Heart condemn us
not, than have we Confidence to-
wards God.*



THE Heart is used, in this Place, as it is in many other Places of Holy Scripture, to signify the Conscience. And by Conscience we are to understand, that Faculty of the Mind, by which a Man judges of his own Actions; examining them by that Light, and comparing them with those Laws and Principles

ples of Reason and Equity, which he finds in his own Mind; and then, after such Tryal and Examination, pronouncing judicially upon them that they are Good, or that they are Evil; that they are Warrantable, or that they are not so.

In the Words of the Text, St. *John* does assert the Validity of that Sentence, which a Man's Conscience pronounces upon his Actions; and assures us, that from our Consciences allowing, or condemning such and such Things, we may rationally infer, that those Things are allow'd, or condemn'd by God. *If our Heart*, says he, *condemn us, God is greater than our Heart, and knoweth all Things*: And again, *If our Heart condemn us not, than have we Confidence towards God*.

In discoursing upon these Words, I shall

I. Enquire into the Grounds of what is here asserted in the Text. And then,

II. After having establish'd this Assertion, I shall lay before you some Considerations upon it.

Now

Now to me it is very plain, that this Assertion of St. *John* is grounded upon these three Suppositions.

1st, That God in judging the Actions of Men, will proceed according to such Laws, as Men may well be presum'd to be acquainted with. And,

2^{dly}, That Men, in judging of their own Actions, are directed by such Principles as they believe in their Consciences to be a Law to them. And,

3^{dly}, That that Judgment, or Sentence, which the Conscience pronounces upon our Actions, is no more than a just and regular Conclusion from these Principles.

The first of these Suppositions (that God, in judging the Actions of Men, will proceed according to such Laws, as Men may well be presum'd to be acquainted with,) has a very good Foundation, both in Reason and Scripture.

From Reason it may well be concluded; since nothing can be more contrary to the Notions we have of a Wise, and Just, and Gracious Governour, than to imagine that he will try and condemn the Actions
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of his Subjects, by a Law which they are utterly unacquainted with; and which, consequently, can be no Rule to them. He that should go about to govern Men at this Rate, could not possibly expect to be obeyed by his Subjects; and, consequently, could not be suppos'd to govern with any wise Purpose and Design.

Obedience is the Conformity of a Man's Actions, to some Law, or Rule, or Command. But a Law must be known and understood, before a Man can conform himself to it. And therefore, consequently, where a Law is not known and understood, there can be no Obedience, properly so called.

If therefore God should judge Men, not according to those Laws which he has reveal'd to us, but according to some secret Law which we are altogether unacquainted with, it is plain, that a Man's Conscience would then be so far from being a sure Guide to him, that indeed it would be a mere Snare; and the clearest Determinations of his Reason, would be but a kind of

of false Light, and serve only to bewilder him.

But if this be such a way of judging Men, as we should think highly Unjust and Tyrannical in any earthly Governour; God forbid that we should suspect, that the great King of Heaven and Earth, who is infinitely Wise, and Just, and Good, should deal with us after this manner.

But 2^{dly}, This Supposition, that God, in judging of the Actions of Men, will proceed according to such Laws as Men are acquainted with, has also a very good Foundation in Scripture.

For the Scripture is the Revelation of God's Will; and the Promises of eternal Salvation, are made to those who shall obey that Will of God, which is reveal'd unto Men. Our Blessed Saviour therefore, when the Ruler in the Gospel put this Question to him, — *Good Master, what shall I do that I may inherit eternal Life?* Makes this reply to him; — *Thou knowest the Commandments.* (Mark x. 17. 19.) As much as to say, that the Knowledge of God's Commandments is a sufficient Direction for the

the Attainment of eternal Life. But now it is plain, that if God should judge Men by any other Law which they know nothing of, the Knowledge we have of God's Commandments, could be no sufficient Direction to us.

In the first Chapter to the Romans, St. Paul tells us, that the Wrath of God is reveal'd. *The Wrath of God is reveal'd*, says he, *from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness. Because, that which may be known of God, is manifest in them; for God hath shew'd it unto them. For the invisible Things of him from the Creation of the World are clearly saen, being understood by the Things that are made, even his eternal Power and Godhead; so that they are without Excuse.* (Rom. i. 18, &c.)

Again; this Supposition, that God in judging the Actions of Men will proceed according to such Laws as Men are acquainted with, is also very agreeable to that Notion, which the Scripture gives us of Sin. *Whosoever*, says St. John, *committeth Sin, transgresseth the Law; for Sin*
is

is the Transgression of the Law. (1 Epist. John, chap. iii. ver. 4.)

Now the Law which St. John does here speak of, must be some Law which we are, or, at least, which we might and should be acquainted with ; for otherwise the Transgression of it could be no Sin. And therefore St. Paul tells us that, in the Day when God shall judge the World by Jesus Christ, as many as have sinned in the Law, shall be judged by the Law ; but those which have not the Law, (which was the Case of the Gentiles) these, having not the Law, are a Law unto themselves ; that is, they are under the Direction of that Law of Nature, which is written in their Hearts ; and, if they are obedient to this Law, they do all that can reasonably be expected from them ; and this therefore is the Law which they will be judg'd by. (Rom. ii.)

You see then that we have great Reason, and good Authority, to believe, that in judging the Actions of Men, God will proceed according to such Laws as Men are acquainted with. And this Supposition is, I say, one principal Ground of this Asser-

tion in the Text. *If our Heart condemn us, God is greater than our Heart, and knoweth all Things. But, if our Heart condemn us not, than have we Confidence towards God.*

For if we are acquainted with those Laws by which God will proceed in Judgment upon the Actions of Men; then we must certainly know whether we have lived in any tolerable Conformity to these Laws or no. And if we ground our Hopes, or our Fears, upon a Consciousness of having either obey'd or disobey'd those Laws, according to which God will proceed in Judgment upon us; we have a great deal of Reason to consider them as the sure Presages of God's Favour or Displeasure towards us: especially, if we admit of what I laid down, in the second Place, as a farther Ground of this Assertion in the Text, *i. e.* that Men in judging of their own Actions, are directed too by such Principles as they believe in their Consciences to be a Law to them.

Now that a Sense of Guilt does imply, and pre-suppose a Sense of Duty, is a Truth so plain and evident in the Nature and Reason of the Thing, that I shall not

go about to argue, but rather appeal to the Consciences of Men upon this Point.

Does not the Approbation or Condemnation, which a Man's Conscience passes upon his Actions, plainly imply and acknowledge, as it were, these two Things? *1st*, That there are some known and certain Principles to direct and govern us in our Actions. And *2^{dly}*, That we are in a State of Liberty either to obey or to disobey these Principles.

The Knowledge of these Laws or Principles is that which gives us a Sense of our Duty. And the Consciousness of our being at Liberty either to obey or disobey, is that which is the ground of that Approbation or Condemnation which we pass upon our Actions. Since if we conceiv'd our selves to be under an absolute Necessity of doing either Good or Evil, our Conscience could have no ground either to applaud us when we do Good; or to reproach and condemn us when we do Evil.

And this every Man that observes what passes in his own Mind upon these Occasions, will easily make out to himself.

Let us see now what Reason we have to conclude from hence according to the Apostle, that, *If our Heart condemn us, God is greater than our Heart, and knoweth all Things.* And that, *if our Heart condemn us not, than we have Confidence towards God.*

First then, it appears from hence, that the Sins which a Man's Conscience condemns, are not Sins of involuntary and unavoidable Ignorance; but Sins against Knowledge, and Sins which we might have avoided if we would. For a Man's Conscience, as I have already shewn, does never reproach or condemn him for doing that which he could not help doing.

Again; a Man that is passing Judgment upon his own Actions, is both naturally and habitually apt to lay hold of every favourable and extenuating Circumstance; and to make his utmost Advantages of every Thing that is pleadable upon the Case. And therefore it may also well be presumed, that the Sins which a Man's own Conscience condemns were not committed thro' surprize or inadvertency, thro' the
general

general and almost invincible Frailties of human Nature; for then the Conscience would not proceed to the Rigour of an absolute Condemnation; but would speak to us in a softer Tone, would admit of Excuse and Mitigation.

So that if our Heart condemns us, we have indeed a great deal of Reason to apprehend that God will do so too. For that sure must be a very bad Cause which the Party himself, however interested in the Case, cannot chuse but condemn. If our Heart condemn us, we have reason to fear, that God, who is greater than our Heart, who has a most absolute Power over us, who knows all Things, and, consequently, is perfectly acquainted with all our Actions, and in whose Eyes sin is infinitely more odious than it can be in the Eyes of Men, will ratify that Sentence, which our Conscience pronounces against us.

And this is the rather to be believ'd, because this way of dealing with Men is that which will most amply vindicate the Justice of Almighty God. Since, if Men are convicted and condemned by their own Hearts, before

before they are condemn'd and punish'd by God; here will be a most undeniable Proof, and universal Attestation, that *God does Judge the World in Righteousness.*

3dly, But there is yet another Supposition upon which I told you the Doctrine delivered in the Text seems to me to be grounded. And that is, that That Judgment, or Sentence, which a Man's Conscience pronounces upon his Actions, is no more than a just and proper Conclusion from those Principles which a Man believes in his Conscience to be a Law to him.

Forum Conscientiæ is an Expression we frequently meet with in Casuistical Writers. And it is taken from the resemblance there is betwixt the Form and Manner of Proceedings in Courts of Civil Justice, and the Proceedings of a Man's Conscience, in order to approve or condemn his own Actions. And indeed, they are so much alike, that we may reasonably Conjecture, that publick Courts of Justice were originally erected by civil Governors, as it were, upon the Model of this private Court of Conscience. If we consider the whole

whole Operation of the Conscience in this Matter, the parallel will be found to be very exact.

For when a Man's Conscience tells him, thou shalt not defraud or belye thy Neighbour; there his Conscience is a **LAW** to him. When it tells him that, in such and such Instances, he has actually defrauded or belyed his Neighbour; there it is a **WITNESS**. And when, upon this Evidence, it condemns him as Guilty of a Breach of this Law; there it is a **JUDGE**.

Now in such a plain and regular way of Process, it is hard to conceive that a Man should pass a wrong Judgment upon his Actions; especially on the condemning side of the Question.

When *St. John* does assert the Validity of that Sentence which a Man's Conscience pronounces upon his Actions; and assures us that, from our Consciences approving or condemning such and such Things, we may rationally infer, that those Things are allow'd or condemn'd by God; he supposes Men to proceed upon such a clear and distinct Apprehension of Things, as may enable them to
pass

pass a right Judgment upon their Actions. For otherwise the Sentence they pronounce will be, at the best, but a rash and uncertain Judgment. And the Text is far from asserting the Validity of such a Judgment.

But admit, you will say, that a Man's Conscience has a clear and distinct Perception of those Things he is passing Judgment upon; may he therefore certainly conclude from hence, that the Judgment he pronounces is a right Judgment.

Why truly, I think, he may certainly conclude so; and I think so for this Reason. Because, if a Man may be mistaken in Things whereof he has a clear and distinct Apprehension, then he cannot possibly be sure that he is not always mistaken. For more than a clear and distinct Apprehension of Things we cannot possibly have in any Case.

So that either this must be look'd upon as a sufficient Ground of Certainty, or else we fall inevitably into the wildest Scepticism, and may doubt of the very Foundations of Faith and Religion.

Now

Now this is not to assert simply and absolutely that the Conscience cannot err; but that it cannot err in Things whereof it has a clear and distinct Apprehension. And it is of Conscience pronouncing upon our Actions from a clear and distinct Knowledge and Perception of Things that the Apostles does here assert, that, *If our Heart condemn us, God is greater than our Heart, and knoweth all Things; and that, if our Heart condemn us not, we have then Confidence towards God.*

Having thus enquir'd into the Grounds of this Assertion in the Text, I proceed now to offer some Considerations upon it.

If then our Conscience is capable of passing such a Judgment upon our Actions, as we may safely and prudently rely upon, we ought to look upon this Power or Faculty of the Mind, as one of the choicest of those Gifts, which are deriv'd to us from *God the Father of Lights.* (*James i. 17.*) We ought to consider our Conscience as the Source of all sober and rational Satisfaction; as a faithful Prophet denouncing God's Judgments upon our Sins; that so,

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by our speedy and effectual Repentance, we may prevent the Execution of his Wrath, and become proper Objects of his Mercy. We ought to think it Matter of the greatest Importance to us, to have a due Care of our Conscience, which is the immediate Rule of our Actions; that internal Eye, of which our Blessed Saviour has told us, that, *If it be single, the whole Body will be full of Light; but, if it be Evil, the whole Body will be full of Darknes.* (Matt. vi. 22, 23.)

Now to take Care of our Conscience is, in the first Place, to preserve in our Minds a Sense of Conscience; not to suffer a Light so sacred, and so necessary for our Direction, to die and be extinct in us.

If we lose the Sense of Conscience, how shall we be able to avoid Sin, and to keep within the Lines of our Duty? Since it is Conscience that instructs us in our Duty, and teaches us what Actions are agreeable, and what are contrary to it. If we lose the Sense of Conscience, how should we repent of those Sins which we have already committed? Since it is Remorse that leads us to Repentance, and since
there

there can be no Remorse, where there is no Sense of Conscience.

In short; I look upon the Case of a Man that has shaken Hands, as we say, with his Conscience, that has stifled its Evidences, and silenc'd all its Admonitions and Remonstrances, to be the most deplorable Condition that one can possibly fall into on this side of the Grave. 'Tis the last, and the most desperate Step that a Man makes towards eternal Damnation.

Into this horrible State we are led, *1st*, by judging partially betwixt Right and Wrong. The weighty and substantial Reasons that are offered on the side of our Duty, are not heard with the same Attention that we give to every false and trivial Argument that strikes in with our corrupt Inclinations, and flatters us in the Course we are taking. We look superficially upon those Proofs and Obligations we are unwilling to submit to; but, on the other side, we improve every specious Appearance into Argument and Conclusion.

2^{dly}, A further Step towards losing this Sense of Conscience, is the neglecting

to examine strictly into the Nature of our Actions ; forming to our selves a false and imaginary Security some other way. Thus a Man comes, perhaps, to Church ; and there he is told, that he that is not in Charity with his Neighbour is no Christian. He is conscious to himself that he lives in an open Breach of this Duty ; but yet is unwilling to assent to that Conclusion which follows naturally upon this Principle ; *i. e.* that he is no Christian. Instead therefore of examining and reforming himself by this Principle ; he draws up an Indemnity to himself, either from some general and confus'd Notions of the Mercy of God ; of the Merit of Christ's Sufferings ; of the Power and Efficacy of Faith ; or else perhaps from the Conceit of some Vertue in himself, which he imagines will compensate for what is otherwise amiss in him. And at this rate, a Man may rid himself of the clearest Judgment that his Conscience can possibly make upon his Actions.

3^{dly}, In those too the Sense of Conscience is in a fair way of being lost and
extin-

extinguish'd; who, tho' they do not positively reject the Evidences of Truth, yet resolve however to pay no Regard to them; but turn their Heads quite another way, and fix their Thoughts upon other Objects; follow the natural Bent of their Inclinations, and wilfully resolve to run the risque of sinning.

Thus by Degrees the Sense of Conscience is first neglected, and then superseded, and then over-ruled; till, at length, after much grieving and resisting the good Spirit of God, *the Light that is in us becomes Darkness; and, oh! how great is that Darkness!*

To preserve us from falling into this wretched State, we should resolve never to do any Thing which our Conscience does expressly disallow and formally condemn. We should pay a deference to all the Remonstrances of our Conscience, and consider it as presiding in God's Stead, whether it be to direct, or to reprove, or to condemn us.

The least Doubt or Scruple, the least Apprehension or Misgiving of our Conscience

science should put a Restraint and Suspense upon our Actions; till, after a strict and serious Examination of Things and Circumstances, we are thoroughly persuaded that we proceed upon good Grounds.

2^{dly}, Another Care incumbent upon us with regard to our Conscience, is the Care of informing our Conscience. For it is impossible that the Conscience should perform all its Offices regularly, and as it ought to do, if it is not competently enlightened and instructed. It is impossible that it should pass a right and certain Judgment upon our Actions, if it is not inform'd what it is that renders an Action either Good or Evil; if it has not some proper Tests to judge of Truth and Falsehood, of Good and Evil, of Right and Wrong.

Besides; for want of having our Conscience well instructed, we shall be liable to be deceived by false Teachers; to be manag'd and practis'd upon by Men of crooked and sinister Ends and Designs; exactly in the Case which St. Paul warns us of; *Like Children toss'd to and fro, and carried about with every Wind of Doctrine,*

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by the *sight of Men, and cunning Craftiness,*
whereby they lie in wait to deceive. (Ephes.
 iv. 14.

Again; the Ignorance of a Man's Con-
 science will be apt too to perplex and em-
 barrafs him with a Multitude of Doubts
 and Scruples, with which a Man tolerably
 instructed in his Duty, could not possibly
 be kept in any long and painful suspense.

Upon all these Accounts, it is absolutely
 necessary, that we should take all possible
 Care that our Conscience be inform'd of our
 Duty; that it should know the just Ex-
 tent and Compass of it, neither adding to
 it, nor diminishing from it.

Now, in order to the knowing our
 Duty, it is necessary that we should know
 that which is the supream Rule of our
 Duty, and that is the Will of God. And
 therefore it is that the Holy *Psalmist* does
 so earnestly apply himself to Meditation
 upon God's Laws; therefore it is that St.
Paul does exhort the *Ephesians*, to use their
 utmost Endeavours to have a right under-
 standing of God's Will.

Indeed the Conscience, strictly and pro-
 perly speaking, cannot be subject to any
 Rule

Rule or Law, except it be to God's Will; according to that of St. *James*, *There is one Law-giver, who is able to save, and to destroy.* (James iv. 12.) That is, since there is none but God that can save and destroy, it is plain there is none but God that can give Law to the Conscience. It being absurd to suppose a Power of enacting Laws, where there is no Power of taking Cognizance of the Breach or Observance of them, of punishing those that transgress, and of rewarding those that obey them. He therefore that trieth the very Heart and Reins, he that sees all the Secrets, and knows all the Imaginations of the Heart, he is the only one that can exercise any Power, or Jurisdiction over the Conscience.

However, as God has commanded all Men not only to obey him, but has also commanded Children to obey their Parents, and Servants to obey their Masters, and Subjects to obey their Sovereigns; it is plain, that the Will of Parents, of Masters and of Governors, is so far a Rule, and a Law to us, that in Things not contrary to, or inconsistent with the Will of God we are bound in Conscience to obey them.

And

And that because it is the Will of God, that, where he has not restrain'd and oblig'd us by any express Law or Command of his own; we should yield our selves subject to their Will, to whom he has given Authority over us.

2dly, As it is necessary we should inform our Conscience what is the Rule of our Duty, that it may be able to pass a right Judgment upon our Actions; so, to give us a just Notion of Things, we ought also to know how far the Circumstances of Things may contribute to make an Action either good or bad. — But this I have not Time to explain and exemplify as the Matter deserves.

I am perswaded however, and I dare venture to assure you, that if any Man shall heartily apply himself to this important Care and Duty of instructing his Conscience, he will not be at a Loss for any necessary or very useful Helps and Instructions.

But there are a sort of People that do perfectly put their Trust in their Ignorance; as if Heaven were the Paradise of Fools. And the Reason of this is, that they look upon Ignorance as a good Plea and Excuse in the Sight of God. Whereas, properly speaking, it is not Ignorance that excuses any Man; but it is

his being in an utter Incapacity of knowing that which he is ignorant of. And few, I doubt, have this to plead.

3dly, Another Care we ought to take of our Conscience is, to confirm and establish it by a sincere Love of all divine Truth. When we can reflect upon God's Laws, and meditate upon his holy Word, with such a Complacency and Satisfaction, as the *Psalmist* expresses in several of his *Psalms*; then we may look upon our selves to be *Rooted and built up in him, and established in the Faith*; as St. Paul speaks. (Col. ii. 7.) The 119th *Psalms* is full of this Love and Admiration of the divine Truth. *Thy Testimonies*, says the devout King, *are my Delight, and my Counsellors. I have rejoiced in the way of thy Testimonies, as much as in all Riches. Thou art my Portion, O Lord; how sweet are thy Words unto my taste! yea, sweeter than Honey unto my Mouth. Through thy Precepts I get Understanding, therefore I hate every evil way.*

This great Advantage and Security does ever accompany the sincere Love of the divine Truth, that the same Purity of Heart which disposes a Man to Love, and approve, and admire God's Laws, will naturally give him
an

an Abhorrence of every thing that is sinful. Now this Love of God's Truth we shall easily derive from a sincere Love of God. For, if we truly love God, we cannot chuse but love that Truth which is his Creation; which teaches us how we may become acceptable unto him; and is that Star by which we steer our Course to that exquisite and everlasting Felicity, *which he has prepared for them that Love him.* (1 Cor. ii. 9.)

4thly, But besides the Care we ought to take to preserve the Sense of Conscience; and to instruct our Conscience; and to confirm and establish it by a sincere Love of Truth and Justice; there is yet another Care incumbent upon us; and that is to compose the Troubles and Agitations of the Conscience.

Now the Trouble and Disorder that a Man feels in his Conscience, proceeds either from the Remorse, or from the Fears and Apprehensions of the Conscience. The Remorse of Conscience is, that self-accusing Shame and Sorrow which proceeds from a Sense of Guilt. But the Fears and Apprehensions of the Conscience proceed from the Consideration of some ill Consequences which this Guilt is likely to be attended

with; and from reflecting upon that Punishment which God has denounc'd against Sin. When a Man's Conscience looks upon these Consequences as unavoidable, he falls into Despair. But when it considers them as only probable and likely to happen, there a Man does not Despair, but Fear. And where there is this Fear, there is always some Hope.

The Remorse of Conscience, tho' it is full of Grief and Bitterness, and puts the Mind into Trouble and Disorder, yet, in the main, it is salutary and advantageous to us; it gives us that Godly Sorrow, and that hearty Repentance, which are so necessary to reconcile us to God. So that, as to those Troubles and Disorders of the Mind which proceed from Remorse; the only safe and lawful way to set a Man at ease, as to them, is to forbear sinning. For when a Man has sinned, the Troubles of a relenting Conscience, are Troubles which a wise Man would wish for; they are Symptoms of Grace, they are those *Sacrifices of a broken and a contrite Heart*, which will always be acceptable unto God, thro' the Merits and Mediation of his beloved Son.

But

But now, as to those Troubles and Agitations of the Mind, which proceed from the Fears and Ill-bodings of the Conscience, from these we ought to endeavour to free our selves.

But how? Not by stifling these Apprehensions, not by despising those dreadful Evils, which are the Objects of our Fear; (for this would be to fall into a most dangerous and presumptuous Security,) but by imploring the Grace and Mercy of God, with a lively Faith, and a sincere Repentance; looking upon this as a certain (and the only certain) means of restoring us to God's Favour.

When a Man is conscious to himself that he has done what God requires of him in this behalf; he may and ought to rest satisfied, that he has made his Peace with God, that he is the Object of God's Love and Favour, that he has a Right and Interest in God's Promises, that he is in a State of Grace and Salvation, that he is regenerate and justified, and has obtained the Remission of his Sins. For all these great Advantages are obtainable thro' a lively Faith, and a sincere Repentance, and Amendment of Life. Thus the Fears, and Troubles, and Inquietudes of the

the Conscience are happily compos'd ; thus Chara
is the *wounded Spirit* healed, and the trem- comp
bling Sinner inspir'd with *Confidence towards* woul
God. of suc

And when we have this Confidence towards I am
God ; not lightly taken up, but safely ground- though
ed, and well established in us ; we have that He
which is the Foundation of all true Great- ent an
ness of Mind ; the Principle of a plain and land.
honest Freedom of Speech and Behaviour Unive
towards Men ; a Peace and Happiness of ation
Soul which no Power upon Earth can de- dying
prive us of ; a Fellowship with the Holy In M
Ghost ; and a sure Pledge of Immortal Glory. mple

And now, my Brethren, how easy is the Fello
Transition from a Discourse upon this Sub- hat So
ject to the Character of our late excellent xamp
Brother departed this Life ! Who

Could I represent him to you such as he im fr
really was, such as we knew him to be, *in Word*, a Affe
in Conversation, in Charity, in Spirit, in Faith, me to
in Purity ; this would be the justest Praise, e was
and this the highest Encomium that could ight
be given to him. pport

For when a Disposition prone to every He v
Thing that is good, when an excellent Na- nner
ture is improved by the Grace of God ; the uable

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thus Character of such a Man is so finish'd and
 rem- compleat, that to attempt to heighten it
 vards would be exceedingly in vain. We may say
 of such a Person, (and such was the Person
 vards I am speaking of,) *which of you, by taking*
 und- *thought, can add one Cubit unto his Stature?*

that He was liberally descended from an an-
 great- cest and worthy Family in the North of Eng-
 and- land. And had a liberal Education in the
 viour University of *Oxford*, and preserv'd his Re-
 s of- sation to that Noble Seat of Learning to his
 de- dying Day.

Holy In *Magdalen* College, upon which great and
 glory. ample Foundation he was planted, he enjoy'd
 s the Fellowship for many Years; and was to
 Sub- at Society a shining Light, an Ornament, an
 ellent example, and a very considerable Benefactor.

When his Fortune seem'd to have removed
 as he from the University, he still retained
 Word, a Affection for the Place; and loved, from
 Faith, me to time, to resort to it. Because there
 raise, was always sure to find, what he most
 could ought for in this World, some excellent
 opportunity of doing Good.

every He was qualified, in a most uncommon
 e Na- mner, to promote all the great and most
 ; the uable Ends of Society. The natural
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Sweetness of his Temper, the Politeness of his Manners, the Easiness of his Address, and above all, the great Reputation of his Integrity seem'd to put it in his Power to make what Impressions he would upon the Minds and Affections of Men.

He was a Man that one might always understand, a Man that one might always converse with clearly, and upon fair Terms. For he was always intent upon the Truth and Reason of Things. He had nothing to hide, or dissemble, or disguise; and he could have no need of any Insincerities; or any poor Reserves, and little Managements and wretched Prevarications; but stood always firm, and open, and resolved in what appeared to him to be Right.

Those who were, in any Degree, acquainted with his more private Life, might easily judge how much his Religions abstracting himself from the World in his private Devotions, how much his *drawing near to God*, as the *Psalmist* speaks, his constant exercising himself in the Rules and Habits of a Christian Life, must have contributed to that admirable frame and temper of Mind which was so remarkable in him.

As he spent the best Part of his Life in the Family of a Noble EARL, deceas'd not long ago, but ever Memorable, ever Honourable in this County for his Piety, for his Charity, for every Quality that could recommend and endear him to Mankind ; the many great and eminent, but (as the World goes) scarce imitable Vertues of this illustrious Personage, cannot but reflect some Lustre upon the Character of our deceas'd Brother.

And it can by no means detract from the glorious Character of that Great and Excellent Person, to say that even to have been instrumental and subservient to him in Works of Charity and Beneficence, is Praise-worthy, and of good Report among Men.

So many living Witnesses, and such Monuments of his Goodness, has this Noble LORD left behind him, that the Reputation of his Great and Eminent Vertues can suffer no Diminution, in this Place especially ; and I am sure I am very far from intending any.

The Genius of this Honourable Family was visible here, and dwelt ; I might say, among you for many Years. While a Sister of this Noble Earl (the Lady Coventry) had her Abode in the Neighbouring City, poss-

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less'd of an ample Revenue, but acted by a Soul superior to her Fortune, she reduced herself to the bare Conveniencies of Life, to supply the Wants and Necessities of the Poor, the Unfortunate, and the Distressed.

One cannot, from any one Action of his Life, form a greater Idea of the late Earl of THANET, than from his chusing to have always before his Eyes a Person of such a strict Vertue, of such an unblameable Conversation, of such an exemplary Behaviour, of such a truly Christian Piety as our dear Brother was.

The use he made of him in his most important Concerns was suitable to the Character and Capacities of the Man : To preserve and establish a truly Christian OEconomy in his Family. To assist him in every wise and honourable Purpose. To suggest to him the best Means and Methods of doing Good to Mankind ; and of promoting the Glory of God, by mending the World about him. To infuse into the Minds of his Children, the Principles of Honour, and Virtue, and Religion. Principles becoming their high Rank and Condition in this World, and their still higher Pretensions in their Regenerate and Christian State.

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In all these Points our good Brother apply'd himself with a most extraordinary Affiduity, and Discretion, and Address ; and settled the main Concerns of this Noble Family very much to the Satisfaction of his great Patron, and always with the justest Regard to his Honour and Reputation in every thing he transacted for him.

In Consideration of his great Deserts, and of the many signal Services he had done him, his excellent Patron obtain'd for him, from Her Majesty Queen ANNE, the Dignity he enjoy'd in this Church ; and laid in this a very great Obligation upon this Body in procuring for us such a Brother, such a Friend, and, I must add, such a Benefactor.

You have seen or heard, I will presume, the Accounts that have already been publish'd of the Charities provided for in his Will ; and must have taken a particular Notice of that bountiful Legacy he has left for the Repairing and Adorning this Ancient and Noble Fabrick.

I don't intend to form a Panegyrick upon this ; for that would be averse to the Temper of this excellent Man. Nor would I lead you to imagine, that he had heaped up great

Treasures for himself; for this would be injurious to his Character.

Imagine rather, that his Aim always was to be *Rich towards God*, that he was moved to this Noble Benefaction by the Religious Disposition of his Heart; that he *Loved the Habitation of the Lord, the Place where his Honour dwelleth*, the Place where God is daily *worshipped in Spirit and in Truth*.

It cannot be said that he was excited to this excellent Benefaction by any great Examples in this kind from those who have had either a much greater or the very same Relation to this Church: Some of whom were free, as this good Man was, from those tender Engagements to Wives and Children; their Wealth perpetually encreasing, but never flowing this way.

I must place it, I think, on the dark Side of his Fortune, that there did not always subsist that peculiar Felicity of a perfect and uninterrupted Intimacy between two such excellent Persons as was, for a very great Number of Years, so very remarkably conspicuous in the late Earl of *Thanet* and Dr. *Grandorge*.

But this perhaps must be imputed to that Vicissitude, which, in the Things of this World,

World, a long Tract of Time does generally produce, one knows not how.

It is certain that this Disunion (if I may so speak) had never the Appearance of any Breach, of any unkind and angry Difference between these excellent Men.

No Reproach, not the least unhandsome Imputation was cast upon our deceas'd Brother. A mutual Friendship and Respect still subsisted between them; but not exactly upon the same Foot. And if their Communications were less frequent than they had been before, it was because they were now of a somewhat different Nature; different, I mean, as to the subject Matter of them, but still upon the same good and solid Foundation of Friendship; a Friendship proceeding, on one side, from that Affection and Esteem for his eminently worthy Friend and Chaplain, which long Experience of his Goodness and Integrity had rooted in the Heart of this Noble Lord: And establish'd, on the other side, by that most ingenious and large Sense of Gratitude which was remarkable in Dr. GRANGE; by that most sincere Respect, that strict and honourable Attachment which he bore towards his excellent Patron, and towards

wards every Branch of that Honourable Family.

O! with what Pains (and with what Pleasure too I might justly say) did our deceased Brother apply himself to be serviceable to that Noble LORD in the most important Concern of the Education of his Children? How did he Study to acquaint himself with their particular Genius and Inclinations? To discern the true Force and Temper of their Passions, and so to balance and adjust their Motions that he might act upon the Soul with greater Certainty and Effect in the several Parts and Stages of Moral, and Polite, and Religious Improvement?

By these means, this Noble Race, so celebrated for their external Beauty, has been wrought up to a yet higher Perfection, and has gain'd a still greater Admiration by those more valuable Beauties of the Mind.

And the Noble Blood of the TUFTON blended now in the Veins of so many Great and Ancient, and Noble Families; will, I hope, derive to many Generations the same Sentiments of Honour, and Vertue, and Religion, the same Habits of Prudence, and Charity, and Beneficence, which are so conspicu-

ous in the Daughters of the late Earl of
 THANET. That Ages yet to come may re-
 flect this Honour upon the Memory of our
 dear Brother ; that, through his Care and
 Piety so judiciously employ'd in this Noble
 House, the good Providence of God has rai-
 sed up some of the best Examples, some of
 the brightest Ornaments of our Country.
 — But I must refrain *even from good Words*;
for they are Pain and Grief to me.

To see an Audience so attentive to the
 Character of a Good, a Pious, and Exem-
 plary Man ; to behold, in so many Faces,
 the Tokens of Grief, and Affection, and
 Esteem ; there is (I will own to you) a Plea-
 sure in this : Enough to tempt a Preacher
 to transgress the due Bounds of Time. —
 But, my Brethren, your Concern, for the
 unspeakable Loss we have in this Beloved
 Member of our Church, adds to mine. I
 feel a Sorrow rising in my Heart from this
 will, last Remembrance of his Vertues : — And
 he can say more, if I had loved him less.

It

It is thought proper, for Example sake, to publish the following short Account of Dr. GRANDORGE'S Pious and Charitable Legacies and Benefactions without mentioning such of them as are Private and may be kept so.

To the Society for Propagating the Gospel in Foreign Parts.	200 0 0
To the College of Bermudas, if that Design succeeds.	100 0 0
To Christ's Church, Canterbury, for Repairs and Ornaments of the Cathedral.	500 0 0
To the Poor of Canterbury, to be distributed by the Dean and Chapter.	50 0 0
To the Corporation of the Sons of the Clergy, for the Benefit of Daughters.	500 0 0
To Magdalen College, in Oxford.	500 0 0
To which College he gave also, some Years since.	100 0 0
To the Poor of Earby, in Yorkshire.	20 0 0
To the Poor of Upton-Gray, in Hantsire.	20 0 0
To Hartfield, in Suffex, to put out Apprentices with the Interest of the Money.	200 0 0
To the Church of Hartfield, he gave in 1714, fine Sett of Communion-Plate, and Built a very handsome Gallery in the Church, and also Ceil'd the Church.	
To the Church of Asburst, in Suffex, he gave One Silver Flagon, and One Silver Chalice, with Cover for the Communion Table.	

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